

THE NUR AFSEAN

Vol. IX.

LUDHIANA:—May 19th, 1905

No. 20

FOREIGN TELEGRAMS.

London, May 12.

In the House of Commons last night, Mr. Hobhouse inquired if Mr. Balfour would repeat to Russia the same warning regarding Persia as he did with respect to Afghanistan.

Mr. Balfour said that some Members of the House seemed to think that his moderate estimate of the danger to our Indian frontier was such that it might tend largely to reduce the regular army, but if Lord Kitchener's demands were fully met large reductions would be impossible. He did not regard the Indian problem as otherwise than grave. A war which was really undertaken for the conquest of India by a foreign Power, though its earlier stages would be slow, would strain all our resources and require a great force of regulars. The question with respect to Persia has and will continue to engage our anxious attention, but he did not think it was so important as the matters which had already been discussed in connection with the Indian frontier. In conclusion he said that he did not think it probable that the main attack on India would be through Persia, but he would not deny that subsidiary dangers may be apprehended in regions west and south of Afghanistan.

The debate was adjourned *Sine die*.

Reuter's correspondent wires from Tokio that it is confirmed that the Vladivostok cruisers the *Rosita* and the *Gromoboi* appeared off Aomori on the 9th instant, but have apparently not captured any Japanese coasters.

General Linievitch wires on the 11th instant: The enemy resumed a decisive offensive movement against our right flank on the 7th, which was repulsed.

London, May 12.

Some 300 people were killed and injured in the tornado at Synder, and 90 in the railway smash at Harrisburg.

London, May 12.

Yi Hang Enug, the Korean Charged Affairs in London, committed suicide this morning by hanging himself at the Legation.

Allahabad, May 12.

A collective note was handed to the Porte on Monday.

The Porte accepts the Macedonian financial scheme subject to the submission of the provincial budgets to an international commission.

London, May 13.

The Custom authorities at San Francisco have stopped 2,500 cases from Hamburg for Japan containing cases of shells.

London, May 14.

A steamer has arrived at Saigon which states having seen, on the 12th instant, off the south end of Hainan, fourteen cargo boats escorted by two Russian warships, which subsequently anchored in Yulin Bay, Hainan. The steamer shortly afterwards passed the main Russian squadron steaming at a moderate speed northward.

London, May 13.

It is declared at the St. Petersburg Foreign Office that the neutrality situation is unchanged, France not having taken any official step since the transmission of the former Japanese protest. The belief continues that despite the absence of a formal declaration France will not modify her regulations which would undoubtedly be regarded as not only an unfriendly but a hostile act. On all hands the right of Russian ships to coal and provision is firmly insisted on.

A dismissed orderly killed Admiral Nazimoff with a revolver at St. Petersburg to-day.

The peasants in Sergatch district, Nijninovgorod, have risen and fired several estates.

Calcutta, May 13.

London, May 12.—A man named Leith, a rag-sorter, has died of bubonic plague. Twenty-five people have been insulated.—*Englishman Special*.

The British steamer *Sobralense* struck a mine in Port Arthur and sank. Several of the crew and coloured passengers are believed to be drowned.

London, May 15.

Reuter's Tokio correspondent states that it is affirmed positively that the Baltic Fleet left Honkobe temporarily under French pressure but has since returned and remains there.

Japan has prohibited the export of coal to Saigon as long as the Russians are Indo-Chinese waters.

A steamer has arrived at Chifu which reports that another Japanese transport has been sunk by a mine in the Gulf of Pechili almost simultaneously with a sinking of the *Shenyuthu Maru*.

London, May 16.

Reuter's correspondent wires from Tokio to-day that it is reported that a German force has occupied Haichu, situated in an extensive bay northward of the old channel of the Heang-ho, and that they have raised and saluted their flag there. This has caused a sensation at Tokio.

The occupation of Haichu by the Germans is officially denied at Berlin.

A telegram from Saigon says that the Russians have again left Honkobe yesterday morning going northwards, and no warships have since been seen.

The Japanese transport mentioned yesterday was the *Kiko Maru*. The crew were saved.

It is claimed at St. Petersburg that the Baltic Fleet has a perfect right to revisit Honkobe under the French regulations.

A bomb thrown at Riga last night severely wounded a police inspector and killed a policeman. A second policeman, with them while pursuing the assailants was shot dead.

A regular bomb factory has been discovered in Odessa. A few bombs have also been seized in other towns.

The police failing to disperse a Socialist demonstration at Warsaw last midnight, an infantry patrol fired a volley wounding a number.

EDITORIAL NOTES.

"Sometime from worry and care be free,
Sometime, perhaps, but when?
Sometime we'll taste of the glories there,
Sometime a part of those splendors share,
And for eternity we'll prepare,
Sometime—perhaps—but when?"

"Now is the accepted time; now is the day of salvation."

Sometime since the *Arya Messenger* challenged the Brahmos "to name a single truth which they had been able to bring to light and which does not already exist, clothed in a more precise and sublime garb, in the primeval scriptures of mankind."

The Theist responded as follows:

"We may, of course, take for granted that *Niyog* is one of those grand truths which are clothed in precise and sublime language and of which our Arya friends are so proud. But about Rontgen's rays, the wireless telegraph and the scores of other scientific discoveries which are being made in these days—do they all exist in the Vedas "clothed in a more precise and sublime garb" than is accessible to us at the present day? Surely audacity could not go further?"

We had a right to expect some definite data from Vedic sources to refute this reply, but here is what the *Arya Patrika* has to say:

"Is this the way to discuss serious questions like the above? We are sorry that our contemporary has thought fit to adopt such an objectionable tone in such discussions. Our only answer to the question of our contemporary should be silence, because the note in question of our contemporary does not deserve any further notice at our hands."

This is Vedic in the extreme! It is a pity that our Arya neighbour had not preserved "silence" instead of uttering these puerile words. When one has no answer to a question silence in the best way to indicate the fact.

The great work of God in Khassia still goes on, and we rejoice in the manifestation of the power of the risen Christ. In the notes we give below, there is one passage of special significance:

"During the last years many had combined to speak evil of the Christian Church and God has come forth to defend His own!"

Nothing so impresses the minds of sincere men so much as this power to save men from sin. May it become manifest throughout the whole empire.

Of the REVIVAL IN SHILLONG, the capital city of Assam, the Rev. J. Pengween Jones writes:

"The Psalmist says in speaking of God's work, 'Many, Oh Lord, my God are thy wonderful works' and in another place he says 'that these things are too wonderful.' So men feel who try to write about God's work in the Khassia Hills. One writes that the great things of the Revival cannot be recorded, men can only write about the commonplace events, it is necessary to come in contact with the Spirit's power in order to see and feel what the work really is, it seems too holy, too sacred to try to describe it and yet God wants us to make known his power so that we may glorify his name. Those who write do so in this way hope that an imperfect account may help to rouse the interest and expectations of men and get them to plead before the Throne of Grace for a similar Revival.

We are pleased to be able to give a brief account of the work in Shillong, the Capital of Assam. This station like many other seats of Government has not a very religious atmosphere, so many nationalities are represented there, so many worldly minded men are gathered together there, so many temptations exist in such a place that it is not easy to keep up a high spiritual life, but the Spirit of God can overcome all obstacles and a great religious movement is taking place in Shillong these days. There are many who ask 'How did the Revival begin?' the only answer is 'The wind bloweth where it listeth &c; but we know that many people have been praying for a Revival, hungering and thirsting for it. In Wales men have been praying that the Lord in his mercy would not withhold the blessing from Khassia, and in Khassia itself a deep spirit of expectation was very manifest. Many of the children of Christian parents are in the church, and though rigorously taught in the Christian faith they have never come into a living touch with a Personal Saviour. By means of this awakening God has brought these to know Christ. God also wanted to indicate his church as he promised in Isaiah 25th chapter, 5 and 6 verses 'Saith the Lord—my name continually every day is blasphemed, therefore my people shall know my name &c &c.' During the last years many had combined to speak evil of the Christian church and God has come forth to defend his own.

An eye witness in describing the work at Shillong says: "We have had some glorious meetings here, I use the word glorious deliberately for many have felt that the Glory of the Infinite God was actually visible in the building. As the special prayer meetings to ask for a Revival were being held, the atmosphere seemed to be changing, the attendance was increasing, and the people were evidently expecting the Spirit. On the evening of the 1st of April when we met as usual at the close of the week to pray, all

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felt that there was something very unusual in the prayer offered at the beginning of the service. The person leading in prayer was not a very prominent member of the Church but he prayed so earnestly for the Spirit as if his very soul was parched with thirst and fainting with hunger, as he pleaded, quiet murmers were heard from others who were praying in whispers, at last it became so awful that the larger number of the congregation burst out in loud cries for mercy, others in ecstasy at the sight of a Saviour 'able to save.' I cannot describe what took place afterwards. In one seat was a young woman who had been long astray and behind her sat her mother, the girl was praying quietly for forgiveness, and when the mother saw the penitence of her daughter for whom she had prayed so much, her heart became so full of joy that she began to shout and clap her hands for joy and gladness. A young man sitting on the other side of the Church being full of joy walked to the mother and began to sing a Hymn, "Crown Him Lord of all" I think it was, and the two sang together oblivious of all others, and the service went on quite oblivious of them. A widowed mother sitting among the women got up and walked to her eldest son, a lad sixteen years of age, and urged him to pray so that he might see the Glory of God. Another woman convulsed because of her own hardness of heart fell down on the floor. One young man realized his own perilous condition, having never really accepted Christ though he had professed to do so, he felt as if the scourge of God was falling upon him, and it was all so terrible and so real to him that he seemed to hear the *swish* of the scourge; he tried to run away from the meeting, to flee somewhere from the terrible Presence, but he was rivetted to the seat, and in great agony he cried for mercy and as he prayed, the scourging ceased and peace possessed his soul. Another young man, a Christian, but a very irreverent youth felt great terror, the light jocular way in which he had so often handled the holy things and words of God, appeared to him now in their true light, and a great fear and trembling seized him, he felt as if some unseen hand was twisting him and for days he was unable to leave his bed, and now that he is about again he has become a thoughtful, earnest and God-fearing man.

Many persent that night declare that they saw clouds hovering over the place where the brother who was praying stood, to some the dark thick clouds appeared so dense that they could not see the light of the lamp; others saw only fiery clouds. Of this I have quite independent witnesses and all of then men and women on whose word I can rely.

One woman declares that she saw the suffering Christ in the Church, she saw the Father sending Him forth to the world, knowing it was to suffer, yet He sent Him wil-

lingly, and the Son knowing what awaited Him came willingly. To her it was as clear as if seen by the naked eye. The judgment of God which should have fallen on her was put on the Son, she saw it descending on His body till the flesh quivered and all for her, *for her*, she felt it was ALL FOR HER. Is it any wonder that her heart was filled with new love towards Christ? These things were made known to us in the quiet after meetings. Since that time we have had very refreshing times, the wayward of prodigal children coming home crying for mercy, and these heartily welcomed by their elder brothers. May the blessed work continue and Christ's name be glorified.

THE LORD IS MY SHEPHERD.

BY REV. THOMAS NIELD.

The Lord is my Shepherd, and he will keep
The poorest and weakest of all his sheep,
Defending me daily from every ill,
I know that he can, and I know that he will.

The Lord is my Shepherd, and he doth lead
To pastures of plenty, my soul to feed.
With pleasures eternal he there will fill.
I know that he can, and I know that he will.

The Lord is my Shepherd: when storms go by
Where waters are quiet my soul shall lie.
And he will preserve me though foes would kill,
I know that he can, and I know that he will.

The Lord is my Shepherd: when death is near
No shadow of evil shall make me fear.
With reed and with staff he will keep me still.
I know that he can, and I know that he will.

The Lord is my Shepherd, and more and more
The cup of salvation for me runs o'er,
And he who has blessed me will bless me still,
I know that he can, and I know that he will.

Gleason, Tenn.

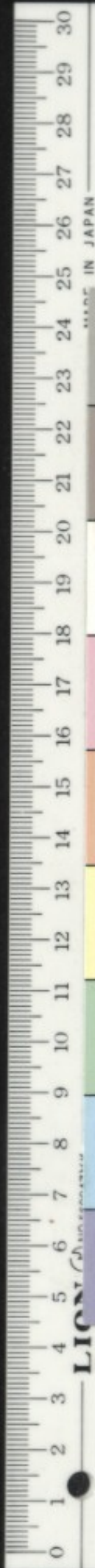
TRUE SERVICE.

No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Ex.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Love and friendship are precious treasures in "earthen vessels."



THE SOURCES OF TRUTH.

(Abridged from Euler.)

EULER was a distinguished Swiss mathematician, who died at St. Petersburg in 1783. He obtained several prizes from the French Academy of Sciences, and was regarded with great respect both in Germany and Russia.

ALL truths within our reach are referable to three classes, essentially distinguished from each other.

The first contains the truths of the senses; the second, those of the understanding; and the third, those of belief. Each of these classes requires peculiar proofs of the truths included in it, and in these three classes all human knowledge is comprehended.

Proofs of the first class are reducible to the senses, and are thus expressed:

This is true for I saw it; or am convinced of it by the evidence of my senses.

It is thus I know that the magnet attracts iron, because I see it, and experience furnishes me with incontestable proofs of the fact. Truths of this class are called *sensible*, because they are founded on the senses, or on experience.

Proofs of the second class are founded on ratiocination:

This is true for I am able to demonstrate it, on principles of just reasoning.

It is thus we know that the three angles of a rectilinear triangle are together equal to two right angles. In this case I do not say I see it, or that my senses convince me of it; but I am assured of its truth by a process of reasoning. Truths of this class are called *intellectual*; and here we must rank all the truths of geometry, and of the other sciences, inasmuch as they are supported by demonstration. You must be sensible that such truths are wholly different from those of the first class, in support of which we adduce no other proofs but the senses, or experience, which assure us that the fact is so, though we may not know the cause of it. In the example of the magnet, we do not know how the attraction of the iron is a necessary effect of the nature of the magnet and of iron; but we are not the less convinced of the truth of the fact. Truths of the first class are as certain as those of the second, though the proofs which we have of them are entirely different.

I proceed to the third class of truths, that of faith, which we believe because persons worthy of credit relate them; or when we say:

This is true, for several credible persons have assured us of it.

This class includes all *historical truths*. You believe, no doubt, that there was formerly a king of Macedon, called Alexander the Great, who made himself master of the kingdom of Persia, though you never saw him, and are unable to demonstrate geometrically that such a person ever existed. But we believe it on the authority of the authors who have written his history, and we entertain no doubt of their fidelity. But may it not be possible that these authors have concerted to deceive us? We have every reason to reject such an insinuation, and we are as much convinced of the truth of these facts, at least of a great part of them, as of truths of the first and second classes.

The proofs of these three classes of truths are extremely different; but if they are solid, each in its kind, they must equally produce conviction.

The three classes of truths which I have now unfolded,

are the only sources of all our knowledge; all being derived from our own experience, from reasoning, or from the report of others.

It is not easy to determine which of these three sources contributes most to the increase of knowledge. If we are determined to believe nothing of what we hear from others, or read in their writings, we should be in a state of almost total ignorance. It is very far, however, from being our duty to believe everything that is said, or that we read. We ought constantly to employ our discerning faculties, not only with respect to truths of the third class, but likewise of the two others.

We are so liable to suffer ourselves to be dazzled by the senses, and to mistakes in our reasonings, that the very sources laid open by the Creator for the discovery of truth very frequently plunge us into error. Notions of the third class, therefore, ought not in reason to fall under suspicion, any more than such as belong to the other two. We ought, therefore, to be equally on our guard against deception, whatever be the class to which the notion belongs; for we find as many instances of error in the first and second classes as in the third. The same thing holds with regard to the certainty of the particular articles of knowledge which these three sources supply; and it cannot be affirmed that the truths of any one order have a surer foundation than those of another. Each class is liable to errors, by which we may be misled; but there are likewise precautions which, carefully observed, furnish us with nearly the same degree of conviction.

Respecting the truths, therefore, of each of these classes, we must rest satisfied with such proofs as correspond to their nature; and it would be ridiculous to insist upon a geometrical demonstration of the truths of experience, or of history. This is usually the fault of those who make a bad use of their penetration in intellectual truths, to require mathematical demonstration of all the truths of religion a great part of which belongs to the third class.

There are persons determined to believe and admit nothing but what they see and touch; whatever you would prove to them by reasoning, be it ever so solid, they are disposed to suspect, unless you place it before their eyes. Chemists, anatomists, and natural philosophers, who employ themselves wholly in making experiments, are most chargeable with this fault.

I have seen or felt, is the proof of the first class. *I can demonstrate it*, is that of the second; we likewise say, *I know it is so*. Finally, *I receive it on the testimony of persons worthy of credit, or I believe it on solid grounds*, is the proof of the third class.

Short Paper No. 13.

HOW TO SAVE MEN.

Want to save them more than you want anything else in the world.

Be willing to fail in the work, if only others may succeed.

Know that what you do is absolutely powerless without God's help.

Know that God is relying upon you for your help.

Let your fear of God drive out your fear of man.

Pray without ceasing—and without ceasing to work.—Religious Telescope.

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THE BIBLE IN MANY TONGUES.

Three hundred million copies of the Bible have been printed in a century.

The British and American Bible societies circulate some 8,000,000 copies a year. Forty per cent of the cost is recovered from sales.

Often the payments are made in curious substitutes for money, such as cowry shells in Uganda, copra and arrow-root in New Hebrides, swords, daggers, sandals, amulets, straw hats, pieces of silk, eggs, butter, rotten cheese, dogs' teeth, sea birds' eggs and other picturesque circulating material. Occasionally, even, Bibles are stolen.

Something like 2,000 colporteurs and Bible women travel in all manner of outlandish places, "by railroad, carriage, boat, bullock, wagon, sleigh, bicycle, wheelbarrow, on mule, jinrikisha or afoot," to distribute Bibles.

Bibles must be packed in watertight parcels to be landed through the surt in Madras; they are made up in fifty-pound packages to fit coolies' backs in Annam.

A century ago the Bible was printed in forty languages. It is now printed in 450, and new ones are being added every year. Sometimes languages are practically made by the Bible—that is to say, it is the first book printed in some obscure tongue, so rude that it does not even contain words enough to express thought.

Take, for example, the translation just made for the Sheetwa tribe in East Africa. They had no word for Supreme Being, or home, father, heaven, house and other ideas equally fundamental. Other recent translations have been into Mare, Persian, Uganda, Labrador-Eskimo, Kongo-Baldo, Wedan, Fang, Madarese and Nogugu.

And there are said to be on the borders of the Indian empire 108 languages in which there is no Christian scripture printed.—Century.

HOW TO BANISH TROUBLE.

Hannah Whitall Smith once knew a woman who carried a heavy burden that was driving sleep away and undermining her health. She has told the following incident of how it was banished:

"One day when it seemed especially heavy, she noticed lying near on the table a little tract called 'Hannah's Faith.' Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

"The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life a kind visitor on one occasion, and at the close the visitor said feelingly, 'Oh, Hannah, I do not see how you could bear so much sorrow!'

"'I did not bear it,' was the quick reply; 'the Lord bore it for me.'

"'Yes,' said the visitor, 'that is the right way. We must take our troubles to the Lord.'

"'Yes,' replied Hannah, 'but we must do more than that; we must leave them there. Most people, she continued, 'do take their burdens to him, but they bring them away again, and are just as worried and unhappy as ever. But I take mine and I leave them with him, and I come away and forget them. If the worry comes back, I take it to him again; and I do this over and over until at last I just forget that I have any worries and am at perfect rest.'—Southern Christian Advocate.

YOUR DUTY AND A LITTLE MORE

Mr. Andrew Carnegie, in an address before a graduating class in New York, gave some excellent advice to the young men on how to attain success in life. Among other good things, he said:

"There are several classes of young men. There are those who do not do all their duty; there are those who profess to do their duty; and there is a third class, far better than the other two that do their duty and a little more.

"There are many great pianists, but Paderewski is at the head because he does a little more than the others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with the young and old men who do a little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."—The Brotherhood Star.

AMERICAN ISRAELITE.

Enraged by the defeat and humiliation they have suffered at the hands of the Japanese, the Russian authorities are venting their fury upon the helpless Jews. In Siberia three thousand helpless men, women and children have been driven from their homes and refused shelter at the railroad. They are left to make their way in the depth of winter over fifteen hundred miles of Siberian wastes as best they can, afoot or with such vehicles as they can procure. It is safe to predict that few of them will survive the terrible journey, and that it would have been more merciful to massacre them outright. In the meantime the Czar is kneeling in some church praying to his gods for aid in Russian conquests.

COULD I GO BACK

Could I go back again the selfsame way

Where Love and I that wondrous yesterday

Walked hand in hand with tender lips and eyes,

I think perhaps, now grief hath made me wise,

I would not blunder where the pitfalls lay.

I would not be so sure, so quick to stray,

So certain of the sun-filled, cloudless skies.

But over-careful of what storms might rise,

Could I go back.

Oh, useless words, too impotent to say!

Who seeks in Winter for the suns of May,

Or stands again where last night's moonlight lies?

Oh, heart, our folly lost us Paradise—

Poor prodigal, too late I turn to pray,

Could I go back.

—Theodosia Garrison in Collier's Weekly.

If thy circumstances be not to thy mind suit thy mind to thy circumstances. Heaven never helps a man who will not act.

MEEKNESS.

Meekness is not, as some have supposed, lifelessness, but the word "meekness," as used in the Bible is the same Greek word that is used in Xenophon's "Anabasis" for the training of horses; and the Scripture idea of a meek man is a tamed man. If this be true, it is not discouraging if one has a fiery temper or a miserable disposition.

A fiery temper is a good thing if controlled, instead of controlling us. It is like the steam in an engine. It really serves to send us on to greater victories.—J. Wilbur Chapman.

Moses evidently had "a fiery temper," as we learn from his slaying the Egyptian. (Exod. ii. 12.) And in Exod. xxii. 19 we are told that "his anger waxed hot." Also in Num. xx. 10, that he cried in Horeb, "Hear now, ye rebels: must we fetch you water out of this rock?" Yet Moses was meek. It was the self-possession and control of love and faith.

BRINGING MEN TO CHRIST.

"The first step toward bringing men to Christ is to make sure that you know the way to Christ. The next step is to find the way to other men."

"No one ever found the Saviour without a sense of sin."

"There is only one carriage that will take men to Christ, and that is the Bible."

"There is only one magnet that will draw men to you, so that you can bring them to Christ, and that is love."

"Have you failed in trying to bring some soul to Christ? That failure may yet prove God's success."

LEND A HAND.

Lend a hand to souls in the shadow.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to those whose lives are narrow and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—The Silver Cross.

What a sin this covetousness is; what a blinding and blighting sin. And the saddening thought is, it has become about as common as a bad cold, even among professed Christians.

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